



Now, I think that we, as a nation, have no right to claim exemption from criticism from abroad. I maintain we have no right to claim that this question of American Slavery is a question upon which, and with which we have everything to do, and no one else has any thing to do. We cannot make this our own question alone; it belongs to the whole human family. [Loud cheers.] We have three millions of people in this land, utterly dead in the estimation of all our religious institutions; they are unknown to our Missionary, Tract, Bible or Temperance Societies, and their condition is never by them referred to. They are placed beyond the pale of all philanthropic movements in this country, except those of Abolitionists who have identified themselves with them. The American nation has thrust upon the whole world the work of redressing the wrongs of those millions. It is in bad taste for the foreigner to interfere with American institutions, Americans may thank themselves for this interference. [Loud cheers.]

By casting out the blacks from the sympathies of this country, from their benevolent regard, and from their institutions for the improvement of mankind, they have presented them to the world, civilized and savage, to take up their cause and plead for them. George Thompson was invited to this country by a larger number than ever before invited any man to this land. He was invited by three millions of people. There was no letter sent, there were no voices heard; the death-like silence throughout the South, in regard to the groans and tears of the down-trodden millions, welcomed him with an eloquence which could never be transferred to paper. [Applause.] He comes here to pour out his soul in their behalf. His constituency, it is said, desire him at home. His constituency is here. The Tower Hamlets want him at home; the slave prisons of New Orleans, the shambles at Vicksburg, the whipping posts and dungeons call more loudly for him to remain here, than any call from the Tower Hamlets. [Loud cheers.]

He is wanted here, and here, if I could persuade him, he would make his home. He would do more for humanity here, than I believe he could do even at home. He could do here, for his constituency in England, what he could not do at home. Who is there that does not know that the grand obstruction to popular freedom in England, is the system of Slavery in this country? It is an argument opposed to the reformers of England, against almost every reform that is urged. What argument more potent against reform in England, than to point to American Slavery here, and assert that our free institutions are a failure? When we speak of the United States, and praise its institutions, how are our assertions met in England? We are told that we commence by saying that all men are born free and equal, and yet we live in a land in which every sixth man, woman and child is a slave. When they speak of the equal rights of this country and its freedom, we are told that there is no respect for human rights in the United States, and that the very tyrants that have ever cursed the earth are the men whom the Democrats, the Reformers of England, are desirous to imitate. For we must remember, that although England has its laws of primogeniture, its alliance of Church with State, yet it has no Slavery. Although it has rage and poverty, it has no Slavery. With the example of the United States, the opponents of Reform in England are able to baffle, if not put down, the reformatory movements in England. I look upon American Slavery as the grand obstruction to progress throughout the world, and a blow dealt for the destruction of Slavery, will be a blow dealt in behalf of human freedom throughout the world. [Great cheers.]

Get American slavery out of the way, and freedom throughout the world will be revived; get Slavery out of this country, and it will become what it has long professed to be—the beacon light of liberty to all who have struggled for equal rights throughout the world. Now, this matter of Slavery is a matter with which not only Americans have to deal, but one with which all mankind may rightfully have something to do; and I rejoice to know that England and Englishmen are not disposed to hold their tongues, although they are bidden so to do by the people of the United States.

Mr. Douglass then referred to the opinions of Christian bodies in England with respect to Slavery. Years ago, such men as Dr. Cox were welcomed in British pulpits, and received every where with consideration; but the instructions under which the churches of England had been put by such men as Wm. Lloyd Garrison and George Thompson had much changed their sentiments, and they had resolved to exclude such men. They had no right to hospitality in England, or elsewhere. He took the ground, that a slaveholder had no right to live, and therefore that, above all, the apostles for Slavery had no right to live; to receive, at any rate, a welcome to any part of the universe. He is as much an enemy to the human race, and as much to be detested, as the tiger. He has no right to our sympathies until he shall repent. If those apostles were ignorant, it would be a different thing, if they were innocent of the crime. But it could not be said so. They were endeavoring to preach themselves into high places. The clerical advocates of the Fugitive Slave Law had this object in view—at any rate, they aimed at popularity. They advocate that law because they know that by so doing they may, perchance, get some of the high places.

Mr. Douglass then remarked briefly on the view of the subject taken by Mr. Quincy, and concurred with him that this was indeed the most inconsistent and most impudent nation that had ever existed. He remarked that it had been asserted, as a reason for England's non-interference, that she had placed Slavery here. If so, then she had an increased right to endeavor to rid us of what she has become convinced is a curse and a disgrace. Nations could help each other. It was a happy circumstance that nations did not all advance equally in the path of reform. In one thing, one nation made more progress than another. We had sent our temperance agents to England to convert the beer-loving English, and no complaint had been made. We had advanced more than the English in the cause of temperance reform. The English could instruct us on the subject of Slavery, for in that case they had advanced a step further than we.

Mr. Douglass, in referring to the term *impudent*, which Mr. Quincy had applied to Americans, made some rather amusing remarks. It was, he said, a word with which he and his people were very familiar. If a negro came into a white man's presence in the South with his hat on, he was told he was impudent. The same, if he passed on the inner side of the sidewalk. To assert their rights was to be impudent. However, he could not say with Mr. Quincy that we were an impudent people, because he was white, whilst he was a black. [Laughter.]

Mr. D. then referred to the fact, that whilst the New York Herald was condemning foreign interference in the person of George Thompson, it was advocating the interference of America in the affairs of St. Domingo. So much for consistency. He said that he had just learned that Bennett himself constituted a case of *hugo interference*, as he was a Scotchman. [Laughter.]

The President stated that the platform of the Society was free for all; but especially did they invite those differing with them in sentiment, to express their views. It was especially free to those, on that occasion, who thought that George Thompson, being an Englishman, had no right to open his lips in regard to an English institution. With regard to what Mr. Douglass had said in relation to 'cutting' the sequen-

read an extract from it. After giving an account of resolutions adopted by the Bristol Synod with regard to shutting the pulpits of that district against American pro-slavery clergy, the Banner fully endorses the sentiments and principles involved, and adds that this, even, was not going far enough. Pro-slavery laymen should also be made to feel that the religionists of England had no sympathy with the slavery of America, by being excluded equally with the clergy from their religious and social civilities.

Mr. McCune followed in an effective and eloquent speech, advocating the perfect right of every man—every citizen of the world—to express his sentiments freely in regard to every question vitally affecting, as did the system of American slavery, the interests of freedom and of humanity throughout the world. Mr. C. referred to and partially described the circumstances attending the capture and return to slavery of Sims, from Boston—circumstances of which he was an eye-witness.

The resolutions were then put to the meeting, and carried unanimously.

George Thompson then rose, and was received with the most enthusiastic and continued applause. He said: I cannot but think that any resolution with special regard to me, is a sin after the similitude of that sin alleged to be committed by others in this nation. I would fain be one of the humblest in this work of faith and labor of love, sinking my nationality, utterly forgetting that I am what is called an Englishman, and only remembering that I am a man. God never made an Englishman, he never made an American; God made man, and I know him only as such. [Loud cheers.] For Americans to brand me, of all other men, as a foreigner, is but to proclaim their own unworthiness to occupy the soil which is now the resting place of this nation. I have as good a right to be here as any man, save the red man.

Foreign interference! Why did not the American nation, when they rose this morning, rebuke the sun that now illuminates this hemisphere? For it shone upon England yesterday! Why not call the sun a foreigner? Whatever is from God is universal; there is nothing narrow, bigotted, circumscribed, local or national, in that which comes from the hand of Deity! It was left for this nation, that should have been noblest among the noble, most generous among the generous—that should have opened her arms to embrace every man, and her understanding and heart to receive instruction from the ends of the earth—it was left to this nation to shut itself up from the rest of the world—for what? That it might hug in solitude and secrecy, the demon Slavery to its bosom; for no man is a foreigner, until he dares to enter that chamber of iniquity, and rebuke the incestuous intercourse going on between the Genius of Republicanism and the Demon of Slavery. [Loud applause.]

I may be denounced by every paper in this country, but I am not a foreigner on that account; I am foreign to nothing in this country but that which is anti-republican and inhuman. Whatever there is good in this country, I admire; whatever there is noble, and generous, and truly Christian, I love. But I am not to be told, either in New York or in Boston, that I may imitate Christ in England, but must follow Belial in State. Yet it has no Slavery. Although it has rage and poverty, it has no Slavery. With the example of the United States, the opponents of Reform in England are able to baffle, if not put down, the reformatory movements in England. I look upon American Slavery as the grand obstruction to progress throughout the world, and a blow dealt for the destruction of Slavery, will be a blow dealt in behalf of human freedom throughout the world. [Great cheers.]

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troubling; there is not an event connected either with the Church or with the State that does not evidence the accelerated progress of this great enterprise.

The eloquent speaker then referred to the *New York Herald* and its editor, Mr. Bennett. He fully agreed that for powerful and truthful delineations of the political circumstances, aspects and prospects of this country, that paper was not excelled by any paper in the Union. In saying this, he spoke of those graver articles that are written designedly to portray the actual political state of affairs in this country. Mr. Bennett had again and again borne testimony to the power, if not to the omnipotence of the anti-slavery element in this country. Months ago he had declared that no statesman could overlook, and still less despise it, that the abolitionists held the balance of power in New York and the New England and Western States. There were other papers that also affected to despise this movement, and misrepresented the proceedings connected with it, who yet in their sober leading articles admitted that it occupies one of the most important positions in the country. What other movement was there in the country to be compared with this? There was none to compare with it in importance. It was above all, before all, embracing all. It was a great question, great for this continent, great for the world, great for all time, great for eternity. But still the question was put to them, 'What have you to do with it?'

'Sir, (continued Mr. Thompson,) an Englishman has much to do with it, speaking of him merely as such. We pay to your brethren of the South fifty or sixty, seventy or eighty millions of dollars annually. For what? For the raw material of our great cotton manufacturers, and other descriptions of produce. Is it nothing to us that our garments have been watered with the tears and stained with the blood of Americans? Is it nothing to us that we should be dependent for our supplies of those materials upon a country that raises every fibre of them by coerced and uncompensated labor? For that greatness as a manufacturing country, employing millions of our people, and more than seventy millions of dollars annually, based upon the produce of the cotton tree—that tree planted, bred and pruned, and its fruits gathered by men and women whom you have embroiled, and hold in absolute and unmitigated bondage? Is it nothing to us that, having made our colonies free, emancipated our fellow-subjects in the Antilles—that if a colored crew, commanded by a colored captain, should anchor in a Southern port, our fellow-subjects, having no other crime than their complexion, should be seized and thrown into Southern jails, and, if they be sold, pay the bill that they may contract in their forced confinement? Is it nothing to us, as Englishmen, Irishmen or Scotchmen, to see thousands of our countrymen coming to your shores every year, perhaps our relatives, at any rate our countrymen, going from a land where the atmosphere is comparatively pure upon this question, to a land where they almost invariably become corrupted, and are transformed into pro-slavery men like those around them? Is it nothing that we see the Cause of Freedom obstructed by America throughout the world?'

We have, as Englishmen, much to do with these things; and as the friends of Universal Liberty, we have everything to do with them. But I will not risk my title on any such narrow grounds. The cause of liberty throughout the world is one; man's right to liberty is the same in every latitude and every longitude. Man's great moral duties are the same on every coast of God's territory, whether on this or the other side of the Atlantic. Our obligations to plead the cause of the down-trodden are as great here as anywhere; and if I establish my right to be heard, albeit I am a stranger and a 'foreigner,' and there be anything in nationality, then how heavy the obligation rests upon Americans to engage in this work! If I can demonstrate I have something to do with it, even I who own a sovereign whose sceptre sways not this portion of the world,—coming from a monarchial and aristocratic country,—how much more have you to do with it, who have proclaimed for 78 years that these are 'self-evident truths, that God has created all men free and equal,' and that 'resistance to tyrants is obedience to God!' But I do not confine myself to the period since the Declaration of Independence. What are 78 years compared with the immutable and eternal principles of rectitude?'

Mr. Thompson then continued, that in raising up that 'Declaration' and in forming the Constitution, its founders did not imagine that they had discovered any new principles. They were truths settled from all eternity that they promulgated; truths enforced, too, by Christ and his apostles. He then took his stand with Christ and his apostles, who said, 'God hath made of one blood all nations of men to dwell on the face of the earth.' With the prophet who said, 'Have we not one father? Has not one God created us? With Moses who said, 'Thou shalt not steal.' And with God, who declared when He created man, that he should be lord of the lower creation, and should have no mid-way between the earth on which he trod and the throne on which sits his Creator and his God. [Tremendous cheering.]

Mr. T. then referred to Mr. Quincy's inquiry as to the reason why the whole nation was disturbed by the arrival of one man. It was not that they dreaded the poster, but that which it contained. Not him, but the truth he would utter. 'They dread not me; I am but the scabbard, that shall be cast aside; they dread the sword of the spirit which is the word of God. They will not be told the truth by their own countrymen, it is harder still to be told the truth by a stranger. A Bulwer may flatter, and neglect his ambassadorial duties at Washington, and may traverse the length and breadth of the land, and is equally a home with the chivalrous despots at the South, or those creatures at the North, that go down upon their bellies and east dust in the presence of their august masters. (Loud cheers.) He too kept silence with regard to slavery. But it was well for America that he (Mr. T.) was here to reveal America to herself. It was wonderful that she was in her present condition; for what statesman or divine spoke the truth? What man dare do so, unless he was willing to be reviled? But in speaking thus, he would not overlook cheering feelings in this country. No man would be able to speak better of America than he would. When he went home, he would be able to say better things of America than any of his countrymen who had never trod her shores. He would be able to say, not from landing until he departed, he had told the truth, freely, and America had not refused to hear it. He had told the truth, and had been rewarded with confidence, her co-operation and her love. They had been blind upon this subject, and those not blind had been smitten with blindness upon this subject. The power that had opened their eyes, was capable of opening the eyes of the whole nation. It was then their duty to prosecute this course with, if possible, renewed energy. The question of Abolition was up before the country, and could never be at rest, except by the extinction of Slavery throughout the country.

Mr. T. concluded an eloquent and able address, by expressing his belief in the ultimate and speedy triumph of the principles they advocated, and encouraging the friends of the cause to redoubled exertions. The convention then adjourned until half-past seven.

REVENING SESSION.

The convention re-assembled at half-past seven o'clock.

Rev. S. J. May submitted the following resolution from the committee on business:

Resolved, That our controversy is with the existence of Slavery itself on the American soil; that we indulge in no dreams of its limitation, modification, or gradual removal; that nothing is gained, but very much is lost, by attempting to conciliate a demon-

spirit by reason, procrastination, or compromise; that to talk of raising its aggressions, or holding it in check, like tolerating it as a system, is a most lamentable delusion; that any religious or political alliance with it is sinful and suicidal;—a covenant with Death and an agreement with Hell; and that the only standard under which the friends of freedom can either consistently or successfully rally, is that which bears the inscription,—'No Union with Slaveholders.'

J. W. ALKER, of Ohio, then addressed the meeting in support of the resolution. He confined himself chiefly to general remarks on the subject that had called them together, and the object of the resolution to effect the immediate Abolition of Slavery in America. Mr. Walker's remarks did not apply to the means indicated in the resolution for the accomplishment of their object; but furnished a complete argument in proof of the sinfulness and cruelty of the system of American Slavery. He was followed by—

H. C. MONTY, who said he supposed that it was understood by the convention that the question at issue in the resolution was the dissolution of the Union. He gist of the whole resolution lay in the sentence, that the only standard under which the friends of freedom could either consistently or successfully rally was that which bore the inscription, 'no union with slaveholders.' He wanted that sentiment to be kept in mind. To his mind, it would have been better so expressed in times gone by, than in the words 'no union with Slavery.' He did not see the justice of talking of sin in the abstract. If men now-a-days, had to do to men in responsible and important stations, he spoke of the sin, not of the sinner. But let them have to deal with a man in rags, and the sinner, let the sin, was pointed at. Let a man steal a loaf of bread for his starving family, and he was seized, branded as a thief, and sent to jail. Let the Rev. or titled sin-staler come before you, and you talk about the sin, but touch not the sinner. You send the thief to hell, but the thief to heaven. He had done this; that his business was with the thief, the man-staler; and he was glad to see the matter—the position of the society truly expressed in the resolution—no union with slaveholders.' He would have neither political, domestic, nor business union with slaveholders. For his part, he did not care how soon the business connection with the South was severed. Within his recollection, there had been three entire national bankruptcies, and he hoped a fourth would come, it would only sever the North from slavery.

The great error of the nation had been perpetrated in 1787 when, in the Convention at Philadelphia, the friends of freedom consented to sit with slaveholders and deliberate with the most infamous tyrants of the formation and preservation of liberty and free institutions. He believed that the firmness of this Republic perpetrated a great outrage upon justice and humanity, as well as upon sound expediency, when they consented that slaveholders should come into this Union partakers of its blessings, and the protection it gave for the moment that was done, they put themselves in the position that the free people of the country must equally extend protection to the property of the slaveholders in man and the cattle and hoes of the country. They could not extend protection to property in cattle without also extending it to property in man; and he challenged the friends of the Union to deny that proposition. Our fathers had made a vital compromise with slaveholders, and nothing but compromising had been done ever since; and as a result, slavery had been extended over more than a million of square miles where there was no slavery then. And nothing could stop the advance of slavery so long as it existed. It must cover all Mexico, and eventually all the West Indies—for they, too, in time, must be annexed to this country. Canada, too, would become a hunting-ground for slavery. Our fathers did wrong when they combined with slaveholders to establish justice and secure the blessings of liberty. It was as absurd a compact as if on were to enter into a confederacy with liars to promote the truth.

He (Mr. Wright) believed that every moment that the Union continued as it is, it is an unmitigated curse to humanity. The Republic had utterly failed to accomplish the objects of its creation, as set forth in the preamble to the Constitution. It had so far failed of establishing justice, that the very existence of the Union was a libel on all justice; it had been a most stupendous act of injustice, the most gigantic that had ever been perpetrated on this globe. He, in conclusion, two propositions to submit: first, that slavery can never be abolished in this nation while the present Federal Union lasts. This was needed by every man; and George Julian, member of Congress from Indiana, on being asked what Congress could do for abolition, had anticipated the confusion by saying that the dissolution of the Union was but a question of time. His second proposition was, that the Constitution of the United States can never be altered on the question of slavery. Let the people begin to realize these two facts, and let the results arrive; the quicker the better for all.

Mr. Wright was followed in an earnest speech, and at considerable length, by Mr. Garrison, in elucidation and defence of the Disunion position of the Society. We shall publish it in another number. At the conclusion of it—

GEORGE THOMPSON was repeatedly and loudly called for, and at length came forward and spoke as follows:—I merely rise to terminate the suspense of this audience by making an apology for my silence. I should feel it an act of great indiscretion to weaken by any speech of mine the effect of the admirable address we have just listened to.

No man can disguise from himself the importance of the topic that Mr. Garrison has discussed to-night. Its chief importance lies in this, that it is a question that must be discussed because it is one embedded in the great subject of the emancipation of three millions in this land. It is not a question for me to debate; it is peculiarly your own question. My province is simply to declare the principle which lies at the root of this great matter of American Slavery; and that principle is of universal application, that no man can hold property in his fellow-man.

It is eternally wrong for a man to enslave his fellow-man, then, my friends, the world from its commencement to the present hour has never before witnessed the commission of an colossal crime as that of a deliberate and organized conspiracy on the part of twenty millions of men to enslave three millions of their fellow-men. All other tyrannies from the beginning sink into insignificance in comparison with this. I cannot measure the guilt of your country, nor can I.

Rail at Russia and Austria, and the tyrannies of the Old World! Go! hang your heads, and learn of Austrians and of Russians the first principles of human rights; and when you have set free a nation in bonds,—when you have humbled yourself to the very dust,—when you have clothed yourselves in sackcloth and ashes,—when you have purged the temple of liberty from the streams of blood that have flowed there for seventy-five years,—when you have purged your Constitution from a compromise with sin,—when you have redeemed your land from universal degradation and pillage,—when you have silenced the clank of the fetter, the crack of the whip, and the sighing of the prisoner,—when you have done that, then read lessons to Europe, and set the world an example worthy of being followed! But, till then, any rebuke you utter to the nations of the Old World, recoil in thunder upon yourselves; and you do but hurl those rebukes come back echoed with a trumpet voice, 'BASE HYPOCRISY! I learn liberty at home, and learn that liberty consists in righteousness, and in using the strength which it gives to deliver the oppressed from their bonds!'

[The most enthusiastic applause followed this burst of powerful eloquence, and it was some time before the speaker could resume.]

I can tell you this, because I am a republican in soul. I can say to your country, 'Would that all the nations of the earth were even as thou art, save these bonds.' [Applause.]

I tell you this, not as an enemy, but as a friend. I tell you this, because I wish your country well, and because it can never be well with you until slavery is abolished.

A nation in chains! and talk of sympathy with the Hungarians, and of sending a ship to bring to the shores of this country Kosuth! Why, if Kosuth be a consistent man, instead of bandying compliments with Lewis Cass, he would send him words that would scorch his very soul, and say, 'Keep your compassion for 3,000,000 of your countrymen in chains! If you have sympathy to spare, pour it over 3,000,000 of chattel slaves in your midst! Though banished from my country, from the banks of the Danube to the banks of the Bosphorus, my limbs wear no chains! No oppressor drives me to labor in the morning! No tyrant's frowns wither my manhood! I am free under the Sultan of Turkey, and surrounded by his protection! If you, Lewis Cass, or you, Millard Fillmore, or you, Daniel Webster, have a superfluity of sympathy, send it Southward, and let it console 3,000,000 of Americans in bonds! Kosuth has enough for himself and something to spare for them, and he makes a contribution to the slaves of America of the sympathy tendered to patriotic Hungarians!' [Loud applause.]

I shall doubt the patriotism and love of liberty of every man who comes from revolutionary Europe to these shores, to accept the hospitality of slaveholders. [Cheers.] If he be a patriot, a lover of liberty, whether he fly from the banks of the Danube, the Seine, or the Tiber, let him go to New England, and find a home with the persecuted and maligned abolitionists of the country! Let him throw in his lot with them; let him range himself under the banner of 'No Union with Tyrants!' But let him not quit the tyranny of a crowned despot in Europe, to lay his manhood before 20,000,000 of confederated Republican (?) despots in this country! [Applause.]

The question we have to do with is the right of man to hold property in man; that is the whole question. It is that which is disturbing the entire frame-work of your republican fabric—which gives the lie to every profession you make—which makes you a by-word and a hissing among all the nations.

In this cause, it is the duty of every man to help the Abolitionists of America. There is not a man on earth that has not an interest in this great question. America is the world's property. She has professed to raise her institutions upon self-evident truths, and to make them subservient to, and promotive of liberty and justice throughout the world. We have a right to demand of you, that you do not assassinate liberty in the home and sanctuary to which you have invited her. We have a right to expect, that, instead of retarding the progress of freedom in the world, you should advance it by a pure and consistent example.

You do not do so; and America in England is a laughing-stock in proportion as she brags of the liberty that you have in this country. Is there any virtue in that? There was virtue in your fathers throwing off the yoke of the mother country; the virtue of sacrifice, of devotion, of bravery, of dissolving old and endeared associations. But I cannot imagine any creature living so destitute of merit, as a republican born in this country, making a boast of being free because he cannot help it!

Mr. T. then referred to the fact that many persons were yet uninterested in this question, because they had yet to be awakened to a sense of its enormity. This but furnished additional and strong evidence of the necessity of prosecuting the cause with renewed vigor. They looked for success from the effects of a renovated public sentiment. In England, in carrying all reforms, the question was taken by the people, and through pressure from without, the question was successfully carried. It had been so there, with the Anti-Slavery and all reformatory movements. So Slavery must be abolished in this country. When the public sentiment of America was renovated, and not till then, would the divines discourse sound doctrine. At present they seemed, by a mysterious coincidence, to write their sermons according to a model sent from the office of the Secretary of State. [Laughter.]

They must not attempt to cope with the defenders of slavery with their own weapons. In politics, the latter would beat them. They must get into a higher atmosphere—it would choke them to follow there. [Applause.] Take your weapons out of the heavenly armory, and they will not have a shield to cover them.

They had a proof of the importance in which the cause was held. Did they think that the ready warriors would be there from New York, if they did not fear the efforts they were making; if they did not know that there was a potency in what they were doing? He had only to tell them, that, in the results of this agitation, their worst fears would be realized. [Cheers.]

He had often been asked if he could, by giving the word, emancipate the slaves of America, would he do it at once. He had at once replied, 'I would not stop to say—I would think it!' He had no fears of the results of emancipation.

Mr. T. concluded his address as follows:—The when ever this system shall fall, not only shall the slaves be as bright and as stable as ever, but a sun more glorious than has ever yet shone upon your country shall arise, and beneath its kindly and impartial beams millions of this country shall rejoice in a liberty that shall know no end.' [Long and continued applause.]

THE U. S. CONSTITUTION.

In the last number of the North Star is a full and comprehensive summary of the proceedings of the annual meeting of the American Anti-Slavery Society, at Syracuse, from the pen of FREDERICK DOUGLASS. Here is an extract:

CHANGE OF OPINION ANNOUNCED.

The debate on the resolution relative to anti-slavery newspapers assumed such a character as to make it our duty to define the position of the North Star in respect to the Constitution of the United States. The ground having been distinctly taken, that no paper ought to receive the recommendation of the American Anti-Slavery Society that did not assume the Constitution to be a pro-slavery document, we felt in honor bound to announce at once to our anti-slavery companions that we no longer possessed the requisite qualification for their official approval and commendation; and to assure them, that we had arrived at the firm conviction that the Constitution, construed in the light of well established rules of legal interpretation, might be made consistent in its details with the noble purposes avowed in its preamble; and that hereafter we should insist upon the application of such rules to that instrument, and demand that it be wielded in the cause of emancipation. The change in our opinion on this subject has not been hastily arrived at. A careful study of the writings of Lyman Spooner, of Gerrit Smith, and of William Goodell, has brought us to our present conclusion. We found, in our former position, that, when debating the question, we were compelled to go behind the letter of the Constitution, and to seek its meaning in the history and practice of the nation under it—a process always attended with disadvantages; and certainly we feel little inclination to shoulder disadvantages of any kind, in order to give slavery the slightest protection. In short, we hold it to be a system of lawless violence; and that it never was lawful, and never can be made so; and that it is the first duty of every American citizen, whose conscience permits him so to do, to use his political as well as his moral power for its overthrow.

Of course, this avowal did not pass without an-

moderation, and it would have been strange if it had passed without some commotion; for it is hard for any combination of parties to attend to good motives a vital point. Brother Garrison at once exclaimed, 'There is roguery somewhere!' but we easily forgave this hastily expressed imputation, falling, as usual to be grateful, and for whom we have never wished, (and do now cherish,) a veneration only inferior in degree to that which we owe to our conscience and to our God!]

We have neither time nor space at present to give our readers a full and proper exposition of our views on this matter. We have full confidence in our subscribers, that they will give what we have to say on the subject a calm and candid consideration.

The commendatory resolution to which we have already referred, was withdrawn by Mr. Quincy, more properly under a resolution that had been previously discussed, as involving the doctrine of 'No Union with Slaveholders.' Before this, the discussion there were not persons present who differed from the resolution, nor from a want of ability on their part to sustain themselves in a debate with the gentlemen from the East; and, in justice to the American Society, we must say, not because there was not an invitation given to any who differed from them to occupy the platform. We have not the names of the Central New York felt that they might possibly injure the annual meeting by urging their points of difference from the Society. They preferred to sit silent spectators; and they did so until the afternoon of the third day, when Mr. Pryne and Mr. Goodell entered the lists. We cannot give a detail. When we say that Goodell, Pryne, and Mr. Wright, and Whitson on the other, it might be imagined that there was sharp shooting on both sides. But the contest was short, since the debate commenced thoroughly until near the hour of adjournment.

For a brief comment on this extract, see the editorial column.

From the Syracuse Journal.

MESSERS. THOMPSON AND SEDGWICK.

MR. EDITOR:—I am assured the following correspondence, between two high-minded men, will be most grateful to all who witnessed, on Friday evening, the unhappy disagreement which took place between them at the City Hall.

Yours respectfully, S. J. MAY.

GEORGE THOMPSON, Esq.:

MY DEAR SIR:—I regret exceedingly the unpleasant occurrence of last evening. I am sure I understood the very best reasons made by you as applied to me, and expressly intended for me, and was irritated exceedingly. As it was not so intended, I am very sorry to have given it that construction. If it had come from almost any other source, it would not have moved me; but my high opinion of you, and your acknowledged standing and influence, gave it peculiar force.

I should feel the less regret, if this occurrence had happened with one of my own countrymen. I particularly regret that I have injured the feelings of a stranger, who has suffered much injustice at the hands of some of my countrymen, and that I have said one word which may be construed by any person into a justification of such attacks.

I have for many years been a strong admirer of you, as one of the noblest and most eloquent reformers of the age. The treatment which you experienced on your first visit to this country filled me with the fiercest indignation, and on that account I watched your subsequent rise to influence and fame in your own country, with peculiar pleasure. Your present visit to this country has given to me no greater pleasure than that which I have derived from your early and noble stand on the grossest and most brutal attacks of a corrupt and venal press, and has raised you in the estimation of our people.

You are at entire liberty to make such use of this note as you may see fit. With assurances of continued and undiminished regard, I am

Very truly your friend, C. B. SEDGWICK.

May 10th, 1851.

SYRACUSE, N. Y., May 10, 1851.

MY DEAR SIR:—I hasten to acknowledge the receipt of your letter of this morning's date. I have perused it with the liveliest emotions of pleasure—emotions arising, not more from the fact, that you have done justice to the motives and intentions which influenced me last evening, than from the circumstance, that you have done justice to your own generous and noble nature. Let me follow your example.

I deeply regret that, during my speech, I was not sufficiently collected and self-controlled, to make it appear beyond the possibility of mistake and misconception, that the strong language which I employed was not in the most remote sense meant to apply to

The New England Anti-Slavery Convention will be held, as usual, in Boston, during the anniversary week, commencing on Tuesday, May 27th, at 10 o'clock, A. M., and continuing in session three days. It is so arranged that the free spirits of the city, who are so powerfully and justly in the city, will be able to attend and follow their way to this city, which, though it is a small town, is a great city.

The Convention will be held in the BOYLSTON HALL, (South End), Washington street, on Wednesday forenoon and afternoon; on Thursday forenoon and afternoon; and on Friday forenoon and afternoon. In CENTRAL HALL, Milk street, on Wednesday forenoon and afternoon; on Thursday forenoon and afternoon; and on Friday forenoon and afternoon. In COCHITUET HALL, opposite the State Chapel, Tremont street, on Tuesday, Wednesday and Thursday evenings, unless otherwise notified at the first meeting.

There will be a strong array of able and eloquent advocates of freedom on the occasion.

By order of the Board of Managers of the Massachusetts Anti-Slavery Society,

FRANCIS JACKSON, President.

ELIZABETH CROSBY, Secretary.

Excluded from Faneuil Hall by the tyrannous rule of the Mayor and Board of Aldermen—and the Temperance Union and Melrose being previously engaged—the Anti-Slavery Convention can find no more commodious place in which to meet than Boylston Hall, which, though convenient, is not what the exiles of our cause, and the interest that is felt in it, demand. It is allowed, however, by many gratifying anti-slavery recollections.

LETTER OF CHARLES SUMNER.

The letter of Mr. Sumner, accepting his appointment by the Legislature as U. S. Senator, (see our last page), is essentially lacking on the score of calm and delicate language cannot be doubted, in view of the "aid and comfort" it has given to the cause of freedom, generally, in our country. Benjamin Hall is equally gratified and surprised at the use of it; it has given "immense satisfaction at Washington"; and at the South it is regarded as a "great offering," if it is of the nature of an honest one. It is allowed, however, by many gratifying anti-slavery recollections.

Those who have known what the course of this paper has been, for a long time past, will not think of looking to it for a manifestation of moral firmness, strength, or independence. Its most marked characteristic is timidity—an ever-present "fear of the folk." Of course, no one can rely upon it as an aid, or as a wise counsellor, in any trying and unpopular work. It has, however, recently done a deed, so pitiable and small, that few, if any, were prepared to expect the like even from it, and caused many persons to feel a deep and bitter sense of mortification at the subject position which the one bold and liberal Unitarian body has taken—or, at least, which certain leaders in and about Boston, would force it to take.

During the time of the late proceedings in the case of the fugitive Thomas Sims, there appeared in the Register under the name of a very good article on the subject, in which the "Court House in chains" was spoken of. This article gave much offence to certain Unitarian retainers of Daniel Webster, and the *Daily Advertiser* and *Courier* launched their bolts at the Register in consequence. An editorial apology in the Register followed. It had not often since in the way of a manly and Christian rebuke of popular wickedness, and it seemed to be astonished at its own temerity.

On the 19th of April, just one week from the day when Thomas Sims was taken away from Boston into slavery, an article entitled "Slavery in Boston," and referring to the surrender of Sims, in appropriate terms, appeared in a portion of that day's issue of the Register, while in the remainder of the issue it was omitted, and its place occupied by matter of a different kind. Information of this fact coming to the knowledge of the writer of this, he took some pains to enquire, and found that country subscribers had been supplied with the paper which contained the Sims article, while city subscribers received that which had not it. It was further ascertained that the article was written by one of the five editors of that paper; yet was not allowed to appear as editorial, but as a communication, in order that the other editors, and the paper itself, might not be committed. But even this was not sufficient; for when a portion of the edition was struck off, the publisher of the paper ordered the press to be stopped, the article taken out, and another substituted, as before stated. It remained then to be decided, what should be done with the papers containing the offensive article. It appears that it was decided to send them to country and distant subscribers—why, all our readers can judge for themselves; we have no doubt in our own mind.

Thus the *Christian* (Register) of April 19, 1851, went forth with a double face, and with a double tongue. From that day to this, no explanation has been given in the Register of this affair, or the reasons for it. So far as the Register goes, none of its readers have any knowledge that the paper were two faces on that day. Why is this? Why withhold the circumstances of the case, from those who have a right to know?

The writer of this stated the above facts in a public meeting in the city of Worcester. He did so, as he writes this now, because he feels this disgraceful and cowardly act, this treachery to all manly and truthful religion, this base subjection to a low and worldly policy, ought to be exposed; and especially, that every one who loved the honor of the Unitarian name and faith as it was, might know those facts. He was reported, in the *Liberator*, (from which the statement was copied into other papers,) as having said that that portion of the paper, from which the article on the Sims case was excluded, was sent "to the South and the Northern cities." He said nothing about the South, to the best of his recollection. On that point, he had no information. He stated what he knew to be true. How Southern subscribers had been supplied, he did not know.

The article, which caused such dismay in the office of the Register, has been copied into the *Practical Christian*, printed at Milford, and thence into the *Commonwealth*, Boston. Those who have seen it, wonder, as well they may, why it should have occasioned such alarm. An article, on that subject, more moderate, more entirely free from intemperate or objectionable language, can hardly be imagined; though it did not fail to express its strong disapprobation of the whole business.

An article, purporting to be explanatory of this matter, and written by one of the editors of the Register, appeared in the *Commonwealth* of Saturday last. It denies one of the material facts in the case—on the contrary, admits them all. We must be pardoned for saying that we do marvel that the gentleman (who is said to have written this explanation) can present himself before the public, as an apologist for the transaction in question. We ask him why the Register has contained no explanation?

The article, last referred to, speaks of attacks made upon the Register by journals in this city, as being a radical abolition paper. This is amusing enough. Does not the writer know that these charges are brought in order to silence the inclination which any

of its editors may feel, to show the true character of the Fugitive Slave Law, and its flagrant defiance of the laws of God? The upholders of that law will have no word, however moderate, against it. The order has gone forth, that all discussion shall be "suppressed." But, whatever be the meaning, this is clear, that the Register, in attempting to please opposite parties, has pleased neither. To a great extent it has lost the confidence of both. The course it pursues must, inevitably, lose it the respect of all who love open, manly and liberal dealing.

RECEPTION OF FILLMORE, THE KIDNAPPER, IN NEW YORK.

JERICHO, L. I., May 14, 1851.

DEAR GARRISON:

The Syracuse Convention closed at 11 1/2 o'clock on the evening of the 9th. Of that great gathering of stern but loving and true spirits, I will say nothing, as in due time its doings will all appear in the Liberator. At twelve—midnight—I left in the cars for Albany, in company with others who had been at the Convention. We reached Albany, a distance of 150 miles, about sunrise, and at seven took a steamer for Poughkeepsie. There we landed, and crossed the river to Milton, in Ulster county, and during the 10th and 11th, attended a meeting of those who, to be free to do good to men, had seceded from Friends in that region.

The discussion at that meeting turned, mainly, on the question—Is man to be blamed for any thing he does? There are many sensible, good men and women, who are sincerely and earnestly laboring for the overthrow of slavery, war and other evils, who embrace the idea that man is not to be blamed, do what he will. Slaveholders and warriors they hold as "without sin" because they are, they say, the victims of circumstances. As well content that their inno-

cent feeling as hunger, as no sense of blame or approval. As well say that a sense of right and wrong. We know there is such a thing as justice and injustice, a right and a wrong. It is a matter of conscience. No logic can prevail against it.

Much was said there about individuality and individual sovereignty. It was amusing, as well as sad to hear those eulogizing individual sovereignty who constantly vote, at the ballot-box, for the right of each to dictate law to each and every other, and to punish with death all who disobey. Every man who votes under the Constitution asserts the right to tell others what to do, and to kill them if they do it not. He helps to execute a government whose fundamental principle is, that man has the right to dictate executive discretionary laws and penalties,—to rule his fellow-men by arbitrary laws and penalties. A power which the Almighty never claimed nor exercised for his laws and penalties are all fixed, and can never be repealed nor suspended, from any cause. It is sorrowful to hear these advocates of absolute, arbitrary, irresponsible despotism talking against tyranny; and in favor of liberty, while they are advocating and practicing the essential principle of all human oppression, i. e., the right of each man to tell each and every other man what they must do, and to kill them if they will not do it.

On the 12th, I went to New York, and found the city making preparations to welcome among them FILLMORE, THE KIDNAPPER, who was expected to be there on Tuesday, the 13th. I concluded to stay and see how the piety and patriotism of that city could receive one of the greatest criminals of the age—a man who, had he done on the high seas, on the coast of Africa, in Europe or Asia, what he has done in Massachusetts, New York, Pennsylvania, and Michigan, would have been hung as a pirate; a man who, to pander to the brutal lusts of slaveholders, has consented to act as leader to a ruthless band of slave-hunters and kidnappers. I wanted to see, not the miserable wretch himself, but how the politicians and church-members of New York would receive the man whose soul is steeped in the blood of innocent men, women and children, whom he has torn from their homes, and consigned to the pollutions and woes of slavery.

By noon, on the 13th, I was in a convenient place on the Battery to see and hear what was going on. Several military companies of infantry, artillery and light horse were paraded in the Battery, and many thousands from the lanes and alleys, the cellars and garrets and drunkeries of the city, intermingled with priests, politicians, church members, Whigs and Democrats, merchants and mechanics, to welcome the great kidnapper, the Commander-in-Chief of American slave-hunters. He was to leave Philadelphia, for Amboy, at 9 o'clock. A steamer was chartered by several persons to go down and meet him at Amboy, and bring him on. They found him waiting for them at the Amboy station. At 2 P. M. the steamer was seen in the distance to be approaching the city. Salutes were fired from the forts in the harbor. The steamer drew near, and as the slave-hunter landed at Castle Garden, a salute was fired by the guns stationed for that purpose on the Battery. But not one shot from the multitude greeted his landing. The people looked on with indifference, so far as the great raider upon humanity was concerned. The crowd was excited, but not so much at the sight of him as by the roar of cannon, the music, the tramp of horses, the glitter of arms, and the bustle of a great crowd. He was received in dumb silence, excepting the roar of artillery, and this only for a few moments. Then is nothing in Fillmore to excite interest; only as a man guilty of gigantic crimes did the people seem interested in him. It was he, FILLMORE, THE KIDNAPPER, who led on a nation of twenty million against one poor, innocent man—Henry Long—a husband and a father, to drag him from his wife and children, to consign him to the whips, fetters, rifles and bloodhounds of slavery. It was FILLMORE, THE KIDNAPPER, who led on this nation of slave-hunters against William and Ellen Craft, and Shadrach, and compelled them to flee to the dominions of Victoria to find protection against the doom of slaves in this Republic. I felt, as Fillmore and Webster approached, as I do at the approach of some loathsome, disgusting reptiles. I could not ask, as I stood in that throng, where are Sims, Long, and the other victims of Fillmore's lust and cruelty? Pining in chains under the lash of the merciless slave driver, while he who plundered them and sold them as beasts is feasting in New York. I care not for wealth, nor titles, nor station. Fillmore and Webster are among the world's most ruthless kidnappers; they are of the most polluted and disgusting criminals of this or of any age. They meanly prey upon the most defenceless of human kind. There is nothing manly or noble in their deeds of plunder and murder. They dare not assault any one capable of defence; it is only upon the weak, the defenceless, the helpless and the innocent, that they spring like skulking beasts of prey. They dare not assault any but those who are known to be helpless; and even these they dare not come near, except as they are backed up by millions. I turned in disgust from the scene where such wretches are held in honor.

I was struck with the countenances of those who compose the military companies of New York. I do not believe there could be found in the city a set of men with faces more stupid, more brutal, more destitute of all expression of thought or feeling, or more expressive of hardened, reckless dissipation, than those who composed the military companies assembled in the Battery to welcome Fillmore, the kidnapper. I could not but feel that they were the first persons to welcome such a man.

Yesterday I visited the house of that great and just man, Elias Hicks, where he lived and died. No man ever left the impress of his spirit and character on the Society of Friends as he did. He was one who could not be merged in a social organization. He could not

represent Society; he could only represent Truth as he understood it, and as it was embodied in himself. Would that the world were full of such—of men who lived without any regard for human laws and institutions, and whose souls were immovably fixed on the true and the right! Such the age demands, and must and will have.

HENRY C. WRIGHT.

CONVENTION AT WESTMINSTER.

The Annual Meeting of the Worcester County (North Division) Anti-Slavery Society was held in Westminster, on Saturday evening and Sunday, May 3d and 4th, closing on Sunday evening. The meetings were well attended on Sunday, especially in the evening. S. S. Foster and P. Pillsbury were present, and occupied most of the time. The Secretary had taken notes of the principal subjects discussed, with a sketch of the speeches of our friends Foster and Pillsbury; but owing to the present crowded state of the columns of the Liberator, it is presumed that a brief report will be as acceptable.

The following are the resolutions discussed and subsequently passed by the Convention:—

Resolved, That it is matter of profound rejoicing, in the midst of the general degeneracy, that not even Boston is sunk so deep in depravity and moral degradation, that United States Marshals dare to arrest fugitive slaves in the streets, in open day, or in their own persons at all, but are compelled to employ the low city officers to surprise them, hunt for them, steal upon their victims at a late hour in the night, like prowling hyenas, and then arresting them and dragging them to their dens, not as slaves, but as criminals, lest they should be rescued by an insulted and outraged people.

Resolved, That we rejoice, also, that the slaveholders of Georgia must be convinced, by the Sims case, that the Fugitive Slave Law cannot be executed in Massachusetts but at a most ruinous loss; and we earnestly hope that the Vigilance Committee, if other arrests are made, will improve by the late case of Sims, and throw every lawful cost and other obstacle in the way of the claimants and kidnappers, until no planter is rich enough to incur the expense of recapturing a single slave.

Resolved, That the Fugitive Slave Law would disgrace a parliament of devils by its enactments, and that the minister who inculcates obedience to it is worse than an open seceder or blasphemer against the Holy Ghost; and that any denomination of religionists, no matter how evangelical its creed, that will hold such a man in its communion, or regard him in any other estimation than the "chief of sinners," whose damnation is just and whose damnation is sealed, too, without timely, sincere and sorrowful repentance, that denomination should be reckoned as more dangerous to the happiness and well-being of mankind than popery or paganism, infidelity or atheism, or any or all other evils (not sanctified by religion) of which the human mind or heart is capable.

Resolved, That we rejoice in the fast failing fortunes of the long pensioned and pampered pauper, Daniel Webster—too mean to serve his country as a patriot, and too poor and too prodigal to do so without immense gratuities in money, horses, carriages, and other equipages, furnished by his retainers, in addition to the ample salaries paid by the Government; and we cannot but hope that the present administration will be redeemed somewhat from the deep iniquity that has characterized it, by being the last one in which he will ever dishonor the Government by his official presence, or burden it with his support.

Resolved, That the immense power wielded by Boston capitalists, who have sold themselves and the State to the slave interest, for the sake of cotton and commercial intercourse, render it desirable that the seat of Government should be removed from that city, and we rejoice that measures have already been taken in the Legislature to that effect; and we trust the time is near when the Government machinery will be removed from the corrupting influences of State and Mill streets, to the more healthy atmosphere of the interior of the Commonwealth.

Resolved, That while we rejoice in the advancing public sentiment which has elected Charles Sumner to the Senate of the United States, we cannot forget that he must be sworn to the support of the Constitution and Union of these States, under which are held millions of slaves, who must be shot down by him and his constituents, if, in the spirit of Kosuth or Washington, they should strike for freedom with the sword and bayonet; and over and above all the shouts of triumph of the Free Soil party at his success, we will still peel our all-conquering motto, "No Union with Slaveholders!"

Resolved, That the anti-slavery principle has proved a test question to the Christianity of both churches and individuals of our land.

Resolved, That in the early death of our faithful friend and coadjutor, LEWIS H. BARNARD, of Berlin, this Society has lost a most active and efficient member, the slave a most untiring and self-sacrificing friend, whose years of constant devotion to the duties required by a "pure and undefiled religion" (spoken of by an inspired apostle) demonstrate that he was prepared for his departure, and has gone to a glorious reward, leaving us to be cheered on in our future toils and conflicts in this holy enterprise by his own future example.

Resolved, That we deeply sympathize with his beloved companion, and mingle our grief with hers; and we hereby tender to her our best wishes, hoping that she may be sustained in this hour of affliction, and sincerely trusting that her toils of life may be succeeded by a death as tranquil, as hopeful and happy as that of her departed husband.

In addition to the labors of Messrs. Pillsbury and Foster, the Convention was addressed by J. T. Everett, T. P. Locke, E. A. Mirick, Mrs. C. S. Brown, and others. On Sunday evening, the Convention adjourned, to meet at Gardner, at such time as shall be notified in the Liberator.

JOHN A. MIRICK, Secretary.

PROCEEDINGS OF THE OLD COLONY A. S. SOCIETY.

Notwithstanding the inclemency of the weather, a full and interesting meeting of this Society was held in Bowditch's Hall, West Duxbury, May 4, 1851. Elmer Hewitt, of Hanson, in the chair. The Secretary being absent, Lewis Ford was chosen for the occasion.

Rufus Bates and Lewis McLathlin were appointed a Committee on Finance.

Interesting remarks were made by N. H. Whiting, of Marshfield, Lucy Stone, of West Brookfield, Antoinette L. Brown, of Andover, Elmer Hewitt of Hanson, George G. Peterson of Duxbury, and Lewis Ford of Abington.

Mr. Whiting spoke of the importance of the people understanding their relations to the earth, to time, and to one another, and of viewing men and principles as the highest and holiest objects of their regard and veneration, instead of institutions, days and things. He said, the reason we were there on the Sabbath was, because time was made for human use and human progress, and not because it was holy or unholy. He spoke of the worthlessness of the Constitution and the Union, when compared with human freedom, exclaiming, "Liberty first, and then Union!" He spoke of the worthlessness and the curse of the Union to all who might perchance go South with a soul, inspired with the spirit of liberty, and referred to many cases of lynching, scourging and imprisonment of the South. He also spoke of the inconsistency of leading influences of this nation in manifesting so much sympathy for Kosuth and the Hungarians, while they are exercising their political and religious influence at home, to degrade and brutalize three millions of their own countrymen.

Lucy Stone spoke of the influence of the gospel preached in most Northern pulpits, contrasting it with the true gospel that carries glad tidings to the slave. She also spoke of the inefficiency of the Union in behalf of liberty, and of its efficiency in enslaving and degrading mankind. She also alluded to Sims—to his return to bondage, and contrasted the practices of this nation with the less cruel practices of heathen nations.

She spoke of the infinite preference there would be to be burned on the funeral pile of heathen lands, than to be reduced to slavery under the star-spangled banner of this Union; and of the manner in which the Union had been glorified in times past, and the shame that ought to attach itself to all those who now glorify it.

The speaker also spoke of the base subservency of Massachusetts to the Slave Power, and of the humiliating manner in which she consented to creep upon her hands and knees into her own courts of justice at the dictation of a Southern tyrant.

Miss Brown said she could not vote—if she could, she would, as the Union might be preserved, and slavery abolished. But if it cannot, then p-ri-ori the Union. She dwelt at some length upon the importance of each individual being true to his own convictions, and actuated by the spirit of benevolence.

Mr. Hewitt spoke of the unusual pleasure he always enjoyed in attending anti-slavery meetings, and the faith which he had in the final triumph of the cause.

Suffice it to say, the meeting was one of marked interest, from beginning to end.

The collection amounted to \$4 01.

The thanks of the meeting are due to Daniel E. and Joseph P. Bowditch, for the free use of their hall, and the generous hospitality which the friends enjoyed at their homes, during their stay in the place.

LEWIS FORD, Sec'y pro tem.

Abington, May 6, 1851.

WHAT A TRUE BOSTONIAN THINKS.—Mr. R. H. Dana, Jr., in a speech recently delivered at Worcester, related the following anecdote of Hon. JOSIAH QUINCY, showing how he had been affected by the late outrage of sending Thomas Sims into slavery from Boston:—

"Just as I was coming up to the cars, I met on the street President Quincy, whose head is bowed with the snows of eighty winters. He stopped me, and it was indeed refreshing to find one aged, venerable man of the upper class of the city of Boston, who has his heart in the right place. He told me that he felt mortified and degraded. 'When the law passed,' he said, 'I did think the moral sense of the community would not enforce it; I said that it never would be. But now I find that my fellow-citizens are not only submissive to, but that they are actively active for its enforcement. The Boston of 1851 is not the Boston of 1775. Boston has now become a mere shop—a place for buying and selling goods; and I suppose, also, of buying and selling men.'

ACTION OF THE SENATE.

The following Resolutions, relating to Slavery and the Fugitive Slave Law, have passed the Senate of Massachusetts with great unanimity, only three votes being recorded against them:—

Resolved, That Massachusetts affirms anew her hostility to slavery, and her devotion to the Union; that, inspired by these cherished sentiments, she longs for harmony among the different parts of our common country; but she cannot conceal her conviction that this can be finally and permanently secured only by the overthrow of slavery, so far as the same can be constitutionally done, every where within the jurisdiction of the national government; that the free States may be relieved from all responsibility therefor, so that freedom, instead of slavery, shall become national, and slavery, instead of freedom, shall become sectional.

Resolved, That Massachusetts protests against the Fugitive Slave Law, as hostile to the sentiments of Christianity, and abhorrent to the feelings of the people of this Commonwealth; that such a law will naturally fail to secure that support in the heart and conscience of the community, without which any law must, sooner or later, become a dead letter.

Resolved, That while Massachusetts entertains the views of that law, she claims no right, under the Federal Constitution, to nullify, disregard or forcibly resist the provisions of an act of Congress; that she has already, when such right was claimed by the State of South Carolina, expressed her opinion upon it, and now re-affirms and repeats the following resolution, then passed by her Legislature, namely:—

"That the Constitution of the United States of America is a solemn social compact, by which the people of the said States, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty for themselves and their posterity, formed themselves into one body politic, under a common government; that this Constitution, and the laws of the United States, made in pursuance thereof, and all treaties made under the authority of the same, are the supreme law of the land, anything in the Constitution or laws of any State to the contrary notwithstanding; and that no citizen, State, or other member of the body politic, has a right, in any shape or under any pretext, to annul or prevent the execution of the said Constitution, laws or treaties, or any of them, excepting in such extreme cases as justify a violent resistance to the laws, on the principle of the natural and indefeasible prerogative of self-defence against intolerable oppression."

Resolved, That his excellency the Governor be requested to transmit a copy of these resolves to each of our Senators and Representatives in Congress, to be by them laid before their respective Houses.

Thoughts on Self-Culture, addressed to Women. By Maria G. Grey, and her sister, Emily Sherreff, Authors of 'Passion and Principle,' and 'Letters from Spain and Barbary.' Boston: Crosby & Nichols, 111 Washington street, 1851. pp 464, 12mo.

This is a volume characterized by deep seriousness, great purity and elevation of sentiment, profound philosophical reasoning, and a strong and healthy intellect. The following are the principal topics elucidated:—General View of the Position and Influence of Women—Views of Life, and their Influence on Education—Power and Influence of Habit—On Method—Conscience, and the Government of the Will—Love and Pursuit of Truth—Love of Moral Excellence—Benevolence—Instruments of Moral Discipline—Mental Training—General Method of Study—Love of Knowledge—Culture of the Imagination—Religion. The work is too didactic for the popular taste, which is volatile, frivolous and superficial; but it is one of permanent and solid value, and worthy of the attention of those for whose elevation and improvement it is especially designed.

So spirited a contest has probably not been had for some years as is now going on in the 2nd and 4th districts, for members of Congress. John P. Hale, Horace Mann, Ralph Waldo Emerson, Anson Burlingame, Robert Rantoul, Henry Wilson, and other speakers, are all in the field with numerous appointments, to address the people.

At a meeting of the Free-soilers of the 2d district, at Danvers, last week, to take into consideration the withdrawal of Sam'l E. Sewall, Esq., as the candidate for Congress at the coming election, Hon. Rob't Rantoul was unanimously nominated as the candidate of the party in his stead. The Convention was very large and very enthusiastic. Among the Speakers were Samuel E. Sewall, Esq., of Melrose, Hon. Stephen C. Phillips, of Salem, Horace E. Smith, and Charles W. Slack, Esq., of Chelsea.

The election takes place on Monday next. Whoever throws a vote against Palfrey or Rantoul gives his sanction to the accused Fugitive Slave Law. The issue is direct, and cannot be evaded.

Slavery Trade.—We were not a little surprised to hear yesterday, that a case would soon come before the United States Circuit Court here, involving the practice of the Slave trade—the slaves being brought from the West Indies into James River. We suspect that the parties concerned will prove to be native Virginians, but Yankees. At the worst, they will turn out to be Virginia Yankees.—Richmond Enquirer.

We have followed the example set us at the East, by deciding a 'slave case.' The boy claimed as a slave was set at liberty. There was no evidence further than that he was Mr. Calloway's slave in Missouri. He was discharged.—Alta California, April 15th.

Another Death from walking on a Railroad track.—Early on Friday morning, near Boardman's Crossing, Melrose, upon the Boston and Maine Railroad, a man named Twombly, who was walking on the track, was run over and instantly killed.

Accident to Mr. Giddings.—We regret very much to announce that J. R. Giddings met with a serious accident last Friday. He fell from a wagon and broke two of his ribs. Although seriously hurt, he was not regarded as dangerously so.—Cleveland (O.) True Democrat.

W. F. Johnston, the Governor of Pennsylvania, refuses to sign the law passed by the Legislature repealing an old law, and allowing the use of the jails of the Commonwealth for the detention of fugitive slaves. Good!

Washington, May 16th.—The letter of Charles Sumner, in which he avows himself in favor of the Union, has created considerable surprise here, and is greatly admired.

WOMAN'S CONVENTION.

At a Convention of Women, held in Salem, in April last, it was

Resolved, That we, the Women of Ohio, will hereafter meet annually in Convention, to consult upon and adopt measures for the removal of the various disabilities, political, social, religious, legal and pecuniary, to which women, as a class, are subjected, and from which results so much misery, degradation and crime.

The undersigned were appointed a committee to issue a Call, and make the necessary arrangements for the Convention of the present year.

As men and women have the same origin and destiny, and can therefore have no legitimate aims or interests independent of each other, as their relations and obligations to each other are mutual, as the bonds that unite them are indissoluble, as whatever degrades or ennobles one has a corresponding effect on the other, it is fitting that men should co-operate with us in our efforts at emancipation from the ignorance and thralldom of ages. We, therefore, cordially invite all the friends of self-government and human equality, to meet in Convention at Akron, Summit Co., on Wednesday, 28th of May next, at 10 o'clock.

To all the friends of Reform, in whatever department engaged, we say, come, give your presence and counsel—give them for the sake of our cause—give them because none of the efforts to elevate humanity can fully realize their objects, while one half the laborers in reform are disfranchised by law, perverted by education, and degraded by the opinions and customs of society; war will continue to devastate the nations—slavery, political and personal, will crush humanity—intemperance and sensuality will pollute the earth, while so much of the moral power, which should be arrayed against them, is lost by the position which woman now occupies.

E. ROBINSON,
C. L. SMAILEY,
M. L. GILBERT.

PEACE CONGRESS AT LONDON.

The American Peace Congress Committee have made arrangements to carry all persons who may wish to attend the Peace Congress, in the new ship Sarah Cowles, to sail from Boston June 5th. The S. C. is a new ship of eleven hundred tons, clipper built, and made expressly for this excursion. Her accommodations and fare will be equal to any first class ships, and no pains will be spared to secure the comfort of our friends who may wish to go. The ship will remain at Southampton forty days, and then return. Persons wishing to go will apply to our Secretary, E. W. Jackson, Esq., Boston, for credentials; or, by sending him twenty dollars, he will secure the best chance that may remain unoccupied.

Fare out and back—In State Room, \$105; in Cabin, \$85.

By order of the A. P. C. Committee,
AMASA WALKER, Chairman.
Boston, April 4th, 1851.

A MODEST AND GENEROUS GIFT. On Wednesday last, an unknown friend of our cause left at the Anti-Slavery Office, to be disposed of in the manner we might deem best in the cause of suffering humanity, twenty dollars in money, and also a new sack coat, a close-bodied coat, a pair of pantaloons, three pairs of gloves, and a pair of rubber shoes, in value equal perhaps to twenty dollars more. The benevolent wish of this friend, who declined giving his name and place of residence, shall be sacredly regarded according to the best of our judgment, assisted by others. He who sees in secret shall reward openly.

UXBRIDGE.

It is hoped that arrangements will be made for a meeting in Uxbridge, on Sunday next, May 25; to be attended by STEPHEN S. and ANNA K. FOSTER. If such is the case, notice will be given by handbills in that town and vicinity.

ONE HUNDRED CONVENTIONS.

PLYMPTON, (Plymouth Co.)

Sunday, May 25.

This meeting will be held in the Town Hall, and will be attended by H. C. WATSON, N. H. WATSON, and LUCY STONE.

PLYMOUTH COUNTY.

A meeting of the Old Colony Anti-Slavery Society will be held in Plympton Town Hall, on Sunday, May 25, through the day and evening.

H. C. WRIGHT, N. H. WHITING and LUCY STONE will be present.

H. H. BRIGHAM, Secretary.

ANTI-SLAVERY LECTURES.

C. C. BRIGHAM will lecture on Slavery, at South Danvers, Sunday, the 25th instant, at 2 and 7 1/2 P. M.

Also, if arrangements for the purpose are made, at Salem on Saturday evening, the 24th; at Danvers New Mills, Sunday, 10 A. M., the 25th; at South Reading, Monday evening, the 26th; at South Hingham, Saturday evening, the 31st; and at the Town Hall in Abington, Sunday, June 1.

NOTICE.

The anti-slavery friends in Abington are requested to meet at the Town Hall, on Sunday, May 26, at 2 o'clock, P. M., to make some arrangements for the raising of funds during the present year.

Abington, May 14.

MARRIED.—At the anti-slavery meeting at Pemb

